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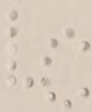
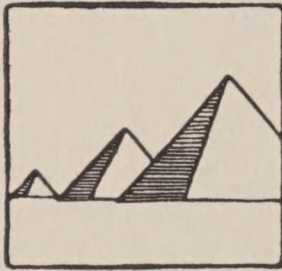


APHORISMS

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BY

CORNELIA DODD BROWN ✓

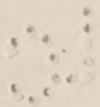


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To the "Friend even dearer than solitude" and to all Friends, the world over, this book is lovingly dedicated.

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APHORISMS

ACTION

First understand yourself and then—
*act.**

Activity is not action but may be, instead, a very prodigal waste of time. ✓

To be continually "doing something" in which our deepest life takes no part is one of the most vicious forms of self-destruction which our civilization permits to the individual. It is a pernicious perversion practiced by women of leisure, social reformers, "club men," and academic teachers, and the results of the practice are leading us to spiritual stagnation.

A word to those pretentious ones: It is not the things that we say and believe about ourselves, but the things that we do, that lift us above the mob or else make us irrevocably a part of it. ✓

What we talk about is what we aspire to be; what we do is what we are.

*"Only action is living even when it brings death."

—ROMAIN ROLLAND.

One may keep up a continuous round of activities without ever doing one thing of vital interest to one's deep, inner life. That is the method of life followed by too many modern club women.

✓ It is not alone what one does, but also what one fails to do, that may reveal what kind of person one is.

ADVENTURE

Perfectly "moral" people who have, for "practical purposes," eliminated all of the adventure of life, are very sad to contemplate and very depressing to be with. They emit an atmosphere of sub-conscious despair. Healthy people should assume toward them the same attitude they would adopt toward any pernicious disease, and young people should be protected from them as from all danger of infection.

AGE

To life's masters age brings maturity of soul: the expression intensifies, beauty and grandeur are in the face as the time-mark of divine power within.

There are people who cannot be described as being old; they are not any age, they are just Personality. ✓

AIMS

It is not what we do, nor even how we fail; it is where we *aim* that others must know how to understand.

CHARM

Charm is to have the courage of those exquisite courtesies and franknesses that are so spontaneously ours when we feel that we are loved and understood and when we know that what we have to give brings happiness to another.

CHIVALRY

What can be said of the unchivalrous use which is being made of chivalry today by women!

THE CITY

How it fascinates with its throngs; its wonders; its terrible failures and its terrible successes; its wearinesses; its joys; its high efforts and its beautiful realizations;

its myriad ways of arousing one's interest and of satisfying one's love of life! In it one finds interesting people who are stupid and stupid people who are interesting—and one finds *so many* of those who have lost their way in the light of day or been blinded by the stars.

To love the city with a knowing love, to love and possess it without being enslaved by it. To love it as those who rule themselves can love a brilliant, artificial creature and then give place to any who, in turn, can be aroused by that. For—there are, also, solitudes filled with fresh, cool morning air; there is sun-rise on Italian hills and moon-light on olive groves; there is the land of Greece where God kissed the earth and looks all day from clear eyes upon it; and there is the great companionship of nature of which one never tires after one has loved and has tired of “those others.”

The city — solitude. Life's “secret” lies in neither. Life's secret lies in the ability to live ever to the fullest in “the mystic now,” nor to ask for more than the complete realization of each experience *while it continues to be an experience.*

CIVILIZATION

The fact that nine-tenths of our leisure classes are in a state of restlessness and desperation nine-tenths of the time is indisputable proof that our "civilization" is a failure.

Most things that men "believe in" have nothing whatever to do with the realities of life—that is why men succeed in living so entirely unnaturally in our modern civilization.

One would think that the present system of society was designed to perfect the eunuch and the master of hypocrisy as surviving types!

CLEVERNESS

All clever people appreciate the power of art over naturalness—only great souls can afford to be natural.

The mob's idol is always what the mob itself is—plus cleverness.

COMPROMISE

When a man has "made his compro-

mise with things as they are" his real life has stopped. He may, and generally does, become a prominent member of his community—but his personality will steadily decrease in greatness.

All compromise must have as its goal the achievement of some objective aim entirely foreign to the real life of the individual. It ends in an increasing disharmony of soul and can have only a negative result from any cosmic point of view.

CRIMINALS

There is a species of cosmic criminal abroad who conforms with all of the laws except those that are divine.

Those who break the laws of "society" are called "criminals" but nothing is said about the criminals who have made some of those laws or who help to uphold them.

CRITICISM

If one cannot see all that happens in a spirit of love, better to look with interest—even with curiosity—than to criticise and condemn.

DEATH

Death and Solitude are the two great adventures of man.

To die is to go on into a new life—probably of our own creating.

To will one's departure from the earth when one chooses to go would be to meet destiny upon almost equal terms.

To the bereaved ones: It is more essential to be *what* our loved one is than it is to be *where* our loved one is.

Meditating—upon events from “the pallid float” to the beginning of our planet-drama and so on down to the present: The float, the formation, the cooling, the first individual form, and finally the great animals: the lion, the tiger. Those splendid, free, glorious specimens: knowing power, knowing conquest, knowing love, knowing comradeship, knowing grief, knowing only the noble emotions and living in instinctive cosmic consciousness which gave them “that look” in their eyes.

And then the monkey triumphed! Life

went on thru *him*! All became cunning, deception, deceit. The struggle no longer took place openly and without fear, defeat no longer came powerfully with a roar of rage, success no longer came to the great and powerful creature who rested *only to fight again*. All became insidious, insinuating, sly.

We do not fight great creatures now, but small, infinitesimal ones that steal into the organism and live upon the life-blood. Cunning! Cunning! *Cunning* triumphed! Man is indeed "the cunning animal." Man is still the monkey and society is still in the trees. There it hides itself from the open arena where only power and strength survive. The struggle is no longer one of strength against strength, it is now cunning against cunning, or—sadder still—cunning against nobility.

Injustice has triumphed, so far, upon this earth because the weak predominate. Trick, deceive, lie, cheat, *ape*—that is the method still. And for those who refuse—death! Then how glorious death becomes! Better to die than to stoop to such methods, better to belong to the dying species that disdains to pretend. Better to go out

with the lion than on with the ape—until that day shall dawn when cunning shall perish of its own limitations and strength shall again come forth, shorn of its emasculating virtues, to new struggles and to new victories over ever nobler and more worthy foes.

DEMOCRACY

Under the rule of a wise and great-visioned dictator Democracy has never failed to bring forth brilliant results.

DESTINY

A man's thoughts are his destiny. +

In our calculations we must always recognize fate; in our efforts we must never admit 'tis there.

DOMINATION

To succeed in dominating another is to commit a psychic murder.

Under the domination of an inferior person all that is weak in one becomes exaggerated, because one is held by one's

weaknesses, and all that is strong in one becomes the limit of endurance, instead of being a stepping-stone to new strength.

X What vicious vulgarity exists in those who seek to force their will upon another! They can only succeed as murderers—and fortunate are they then if it is a body instead of a soul that they have destroyed.

DUTY

Duty never yet existed except as an emotion in the hearts of the brave and the strong. The poor theory of duty is only a means by which weakness disguises its own inability to act.

X “Duty”: one starts by sacrificing oneself and ends by sacrificing many others.

FEAR

Men seldom try to please what no longer pleases them—except thru fear.

Almost all women “disapprove” of what they admire in other women and they really admire what they disapprove of in

men—which shows that fear and not morality generally governs woman's "judgments."

FREEDOM

When a person must give up social standing for freedom it is sad, but when one gives up freedom for social security it is hopeless.

Those who take "freedom" while still regarding the expedient are merely educating themselves in the methods of hypocrisy.

The people who occasionally commit adultery are punished by society, but the married people who continually commit adultery are respected by society—which shows that it is not our weaknesses but our liberties that others begrudge us.

FRIENDSHIP

The world needs a higher ideal of human relationship, one that contains divine friendship, to supersede the sorry sex conflict that mankind is used to now.

What most people call friendship is an exchange-alliance for passing away the time.

No one great enough to be a friend would ever allow a "love affair" to disrupt a friendship; no one great enough to know real love would ever need to make the choice.

The one thing that we have to deserve in order to receive is friendship.

True friendship is the gentlest and the most joy-endowing gift that we have to bestow upon one another.

Most of what another craves of the divine, and all that is divine within ourselves, is required of us in the sacred relation with a friend.

GRATITUDE

Tho the strong are sometimes weak enough to know pity they are never poor enough to feel gratitude.

GREATNESS

Great people are not an indulgence but an opportunity to those who love them—therein lies their greatness.

A selfish person is always true to a theory: the most expedient one; a great person is always true to a principle: the most beautiful revelation of those times when the soul is "in vision."

Only those who are able to master mediocrity are able to meet greatness upon equal terms.

Great souls love where their highest aspirations find companionship and an understanding sympathy, and where the effort toward an ever greater self is needed of them. Leave it for small souls to "love" where they find the greatest comfort.

Better a strong bad person than a weak "good" person, but the promise of our race lies in those who are both strong and great.

To enter into relationships for what one "gets out of it" is to be human—"all-too-human"; to accept only the relationship of those to whom one is willing, *and able*, to give one's best, is to be almost divine.

Great men work without fear of evil, without compromise with ignorance, and only such men subdue the past and create the future anew.

HAPPINESS

If it is from our hardest experiences that we learn our greatest lessons, it is because of our happiest experiences that we have the strength to endure those lessons.

IDEALS

An ideal worth dying for: To see as God would see—to love as God would love—to *do*—to ask nothing.

Courage ye Idealists! We still have the soul of Jesus, the mind of Plato, the mysterious cosmic clairvoyance of Emerson, the beautiful faith of Maeterlinck, the terrible will of Nietzsche, all whose yearning has struggled into vision, our glimpse

of the divine in the eyes of those we have loved, and—the ceaseless urge of our own souls.

IMITATION

Oscar Wilde could not get enough out of his lectures to live on—but many of the young speakers who have followed him have lived on little else than what they have gotten out of Wilde's lectures.

INTELLECT

Objective intellectual rules are futile attempts to conquer psychic laws. There is a weak falseness about those who attempt such a mode of life. The emotions become unhealthy and cease to guide truly and the personality is adrift.

Back of a great heart must be a great mind directing the emotions and enforcing the Will.

Most of our academicians are men who have trained the mind into an entirely unnatural and foreign development—a use for which the mind was never intended by the organism.

When a man "goes to pieces" at a certain age people say he is a "sexual pervert"; what he really is, generally, is an intellectual pervert. His experience always results from some previous unsound surrender of life to the intellect.

All objective use of the intellect is malicious and meddlesome. The intellect is only valid and valuable when it acts as the servant of the sub-conscious. Then perfection?—must come thru experience, or, as Walter Pater put it, "thru a series of disgusts."

JEALOUSY

To those "jealous" ones: Never demand a promise and never try to force from others what must be *earned* from them.

When a man is thoroughly bored at home his wife accuses every woman whom he admires of "running after him"—it is her way of trying to disguise his lack of interest in her.

When one woman cannot compete with

another in any other way she grows righteously "moral" and astracizes — which makes her rival perfectly irresistible to the man.

A woman who watches her husband *closely enough* can make any other woman (even the most mediocre) attractive to him, by the sheer charm of novelty and the difficulty of pursuit. Such wives make seductive effort on the part of other women entirely unnecessary.

One of "Life's Little Ironies": The wives of domestically bored public men acting as self-appointed detectives and living on revenue derived from the man they coerce. This is the most ironic form of modern graft.

JUSTICE

The present-day man says: "Love is the greatest thing in the world"; the future-day man will say: "Justice is the greatest thing in the world":—that justice which the philosopher of the future has defined as, "Love with *seeing* eyes."

The true justice will be as scrupulous about *not* doing for others what they do not deserve as it is today unscrupulous about doing for others what they do deserve.

LIFE

The two great gifts that life has to bestow are Love and Solitude.

Life gives us our task. If we accept it we can bear all of our agonies and yet find peace; if we reject it we miss altogether the realization of ourselves.

All great life and love seem to be a matter of patience and choices.

Life is experiment and change, adventure and experience, of an ever ascending kind and if leisure does not bring increased opportunity for *life* it offers only the stagnation of "a living" wrongly secured.

Human life can have only one "purpose": the fullest creative experience of living. Judged in that way, the only "meaning" that we can put into life is that

which we do to make a greater experience possible for the life that will follow our own.

Life is so stupid that one is kept interested trying to fathom such an outrageous experience and it is such a bore that one is in a constant state of excitement seeking diversion.

LONELINESS

Loneliness — not conscience* — makes cowards of the great. One must indeed “learn to be an alone one” if one is not to stoop for what one craves.

Many admire and try to please greatness but few know how to companion the great soul. The great soul is alone!

LOVE

We have not loved until we have loved another, not only better than anything in our life, but better than the collective of our life.

*“Conscience does make Cowards of us all.”

—SHAKESPEARE.

A love that cannot include and transcend great friendship is too crude a love for noble natures.

The person by whom one has been loved generally indicates little in regard to one's character; *how* one has loved another, however, indicates all that one is.

People who fear love as a pleasurable self-indulgence have seen no truth but their own weakness. All real love is great, creative, cosmic work and holds, for those capable of it, all of the stern demands of the soul's noblest efforts.

Great love is not a gift, for all gifts necessitate benefactor and benefited. The only great love is an exchange.

It is not by receiving from great natures, but by becoming able to *give* what great natures need, that lovers are tested into growth.

With people of a certain type love takes on a new and a spiritual quality. It then has primarily to do with something that

they are bringing to the birth within themselves.

We must not only help those we love to be happy—we must also help them to be great.

Our value for those who love us is in proportion to the depth and the purity of what we need from them.

We are drawn by and love the greatness in another; we are repelled and suffer because of the weakness—and that other is also knowing the same joy and union, the same pain and loneliness, thru us.

The story of a man's loves is the history of his ascent.

In love: to be "left" by a fine person means that we have failed, to be left by an inferior person, however, means only that *they* have failed. It is well to understand how to make this distinction.

The things for which the spirit yearns the lover learns to be.

God help those who know how to love
and pity those who do not.

MAN

Man is Life's effort for a conscious self-control and self-direction.

A man must be so self-assured that he *can* do only what is true to him, and he must be so brave that he *will* do nothing else.

American men are really the most unkind of all to women. Their sentimentality makes of their wives silly or tyrannical fools who ruin their husbands and spoil the lives of their children.

When a man can neither give her happiness, nor allow her to find it elsewhere, he becomes a boor in the eyes of the woman he professes to love. And to a woman a boor is always her sex enemy.

Another of "Life's Little Ironies": After a man has had too many *affaires du coeur* he becomes incapable of enjoying any woman but the one he fails to get.

MARRIAGE

Nothing is more certain than that marriage, as we know it today, must go. It is too often detrimental to the highest and best life of the highest and best type of people.

By tantrums, tirades, and threats, some women make death—or undeserved dishonor—the only available exit from an unhappy marriage.

The social firmament is more filled with dead marriages than the heavens with dead suns. Only a new contact with cosmic force will save the light of life from blinking out on earth entirely.

If the worse class of men did wrongs to women under the marriage system of a generation ago, the worse class of women are certainly using a lenient public opinion to aid them in ruining the lives of the better class of men under our system of marriage today.

The only way for most married people to save either their morals or their zest for

life is by becoming beautiful friends. Friendly marriages are the triumph of mind over monotony.

Yet another of "Life's Little Ironies": The spectacle of a world full of people who are not really living at all because each is bound by a mistake made years before—marriage!

NAIVETE

Naïveté of manner is charming; naïveté of thought is merely—amusing.

Those who think that the purpose of love is always the production of children are spiritually too naïve to be treated with more than patience.

NECESSITIES

Genius never makes habits of its necessities—which is the only way that necessities ever can become permanent.

Material things should not interest us until they are beyond the realm of necessities; people and ideas, on the contrary,

should only interest us after they have a place in the realm of our deepest needs.

NOBILITY

Who can fathom the depth of nobility in one who achieves a complete self-renunciation!

Noble people do not have to persuade—they need only appear.

The pagan said: "Harm your enemy"; the Christian says: "Love your enemy"; the super-man will say: "Enoble your enemy," for only those lacking in nobility can be the enemy of the super-man. But—when we ennoble another we cause that other to suffer even as we ourselves have suffered!

Our understanding of humanity grows thru observation of what is done by others, but our belief in mankind is mostly due to the degree of nobility in our own acts.

NON-RESISTANCE

One grows to believe that for the Man of Nazareth "resist not evil" meant avert

(avoid) not evil; that he was thinking of the results of one's actions upon one's self, rather than of the method of one's conduct; that in his belief in a life of absolute loyalty to the Individual Truth within one's self, his power lay in the courage to affirm himself and to let follow what evil must result from the ignorance and selfishness and fear in others. One cannot see that he ever put anything above *being one's self*. And, from a man aggressive enough to drive the money-lenders from the temple, "turn the other cheek" really must express a greatness sufficiently exalted to be able to accept an ignorant injustice with magnanimity, because to be true to one's self is to be beyond injury from others.

It seems not a mode of action, then, that Jesus gave to men, but a means of assurance to the Self within each man that It might not be overwhelmed by injustice and so compromise with it. Jesus had that kind of power that Nietzsche describes as: "the highest sensation of power and security; which finds expression in grandeur of style. That power which no longer requires to be proved; which scorns to please; which responds only with difficulty;

which feels no witnesses around it; which is oblivious to the fact that it is being opposed; which relies on itself fatalistically, and is a law among laws:—such power expresses itself quite naturally in grandeur of style.”

Such is the supreme expression of the power of the soul and Jesus, like Nietzsche, could also have said: “I hanker after myself * * * I base my ethics upon the highest possible expression of self.” With both it was the inner, the personal, that was of value. It was what one *became*, and not the method of one’s action, that was important. The emphasis is upon what one *is* and not upon one’s conduct, for it is imitation of *any man’s* way of meeting life that is ruinous to the life in another. What the great soul does in a powerful scorn of exterior results, in a divine disinterestedness of self; the weak soul can imitate only in form, never in impulse. And in imitation there is always stagnation and loss of power and of self-expression—thru imitation never yet has come self-realization.

OBLIGATIONS

We cannot always do what is expected of us by Society if we accomplish what is required of us by Life.

PASSION

To make physical passion "an end in itself" is to make pleasure the meaning of life.

The ability to give one's self physically where one has not in some way given one's self spiritually is the mark of an undeveloped soul. For the mature soul no such thing is possible as a "merely physical" relationship.

To those prudish ones: There never yet was a man with a great and powerful soul who did not have strong and joyful physical passions.

Unintelligent curiosity and unrestrained desire almost always accompany one another in the undisciplined nature.

There is a difference between real freedom and license which it would be as re-

freshening to have the licentious discover as to have the conventional-minded know. It is, that truly free people are self-emanipated from serving the undisciplined demands of their own emotional natures, *as well as* from compliance with social dictation in regard to the fulfilment of their solely personal experiences.

PERSONALITY

Personality is proportionate to depth of insight and to continuity of power to maintain conscious, intellectual control of one's self.

To achieve Personality, great courage and long endurance of loneliness are essential: in other words—a divine disinterestedness in regard to the welfare of one's smaller self.

“Doing things for others” may be the expression of a rich and overflowing personality, or it may merely be the mark of poverty and resourcelessness in the personality.

It takes an exceptionally strong person-

ality to survive kindness—it is so easy to experience a collapse of will when one is helped. Perhaps it is an instinct of self-preservation that makes lonely men avoid those who only partially know how to love them.

✕ If you want to win the people who love possessions, possess all that you can and they will love what you have. But if you long to win the people who love personality, *be* all that you can and they will love what you *are*.

PESSIMISM

Pessimists are too wise to believe in theology and not wise enough to believe in religion.

Pessimism: the weary-mood of sensualism.

Pessimists have known only a superficial kind of doubt. But that other doubt, from which is born effort and determination and creative will — what pessimist, with his “nothing matters,” has known that?

The answer to pessimism: There is only one way to get into this life the thing that we long to find here—it is *to be that thing ourselves*.

If one could believe, with the pessimists, in extinction, how simple life would become! Some sorrow and pain endured, some kindness done, all of the happiness that one could achieve, and then—rest. But how much more stern is that which some of us must believe! How much more difficult! How much more terrible! How much more mysterious!

It is a belief in the small bit-at-a-time that we can create *from* life *for* life, by putting forth the resolve of the soul—unending, uncertain, unassured. A matter of courage, of endurance, of insight, of wisdom. The result, unknowable; the process, God; the time, eternity; the goal, the temporary pause of realization — which but fits for and necessitates new effort and a new realization.

PITY

Pity: an antique virtue that died of self-

satisfaction when it did not starve to death from lack of wisdom.

Pity: the last and noblest of mistakes.

In great souls "pity" gives place to an understanding sympathy: wise, patient, and determined; sharing, examining, and achieving with others.

One's imagination is stirred by great suffering, great renunciation, great appropriation, *noble failure*; but the failures of the weak, like the sufferings of the weak, are of interest only to those naïve natures that know only "pity."

There is an elevation beyond the need of either sympathy or pity, and when one has reached *that* elevation nothing can help one except the understanding which is likeness. To the one who can give that, one can say anything, but almost always one says—nothing.

Almost always the people who need "help" do not deserve to receive it.

POWER

When we lose the power of the spirit with others, it is because they sense fear and deception in us where there should be unconquerable courage and perfect frankness.

Power comes thru the exercise of faculty, not thru the quest for pleasure, and such power is happiness. ✓

To each one of us must come the necessity and the ability to "go on" alone.

PRIDE

There is a pride that makes noble natures incapable of an inferior action; but the pride that keeps up an appearance before "the world," by means of pretense and injustice, is a petty and a sick emotion.

REMORSE

To wish to undo the past can mean only one thing—that we have not conquered our experiences and "possessed and used them."

Remorse and regret are weaknesses of the weak. The strong know only the stab of realization and then—resolve.

RESULTS

Results are so certain and we create so much more than we realize! Perhaps we ourselves create all that we experience, perhaps there is no such thing as a result produced in our lives by another!

Life is tragically hard but it is not without great results.

SACRIFICE

Submission and self-sacrifice are merely ways of letting other people establish in this universe the thing that they are. If we are superior to another our duty to Life is to establish the thing that we are. Seen in this light, self-sacrifice may become a great wrong, or a great good, *entirely according to who practices it.*

SELFISHNESS

Selfishness demands that one do what pleases *it*; love desires that one express and fulfill *one's self*.

SELF-CONTROL

It shows a development of great and very unusual self-control to be able to love others in spite of the things in them that one dislikes. ✓

SELFLESSNESS

There is a divine disregard of self in all great action—the personal consequences are immaterial: what happens afterward is what we fail to do or what is done to us—what happens at the time we act is what we are.

SELF-REALIZATION

Only complete self-realization is life—even when it leads one to one's death.

Those strong enough to accept criticism, suspicion, and loneliness, for the sake of doing their work in the world, not only help to change social standards, but also learn the great lesson of self-dependence. ✓

It is never what we do that matters, but only what we *become* thru doing it.

To master life one must believe in one's self and such belief can come only from absolute loyalty to the self within.

Do not be impatient with the unhappy ones; do not despise those timid ways; do not dislike that reserved, sometimes almost sullen, manner; do not misunderstand those combative, almost angry, looks — in all such there is gestation and birth.

Whoever tests our highest power to give brings us growth.

When we reach the place in "love" where we must either renounce our individuality or else give up our lover, it is better to give up the lover. To renounce our individuality is to become a nonentity and so to lose our lover. But, with courage to renounce the lover, personality can but gain in self-dependence and then nothing has really happened—except that the lover has lost us!

SEX

Some can sell their sex to procure for themselves what they want of material

possessions; others can only give their sex where they have found what the spirit needs!

Male courtesans, also, are purchased with presents and enslaved by ease. To be a courtesan is not a matter of sex but a matter of temperament.

In the sex conflict a permission of freedom is either a test or a withdrawal.

SILENCE

The silence between two people may be a vacuum or it may be a communion closer, more intense, and more alive than anything their minds, or their bodies, can express.

SOCIAL RELATIONS

Those who can command the respect of the public can afford to renounce its approval.

We live at a time when not to have been "ruined" socially is either a sign of rare good fortune or else a mark of moral cowardice.

Support their dead social institutions and any amount of deception, any depth of self-betrayal, will be permitted one by "society."

Mon Dieu! How the stupid women must have gossiped about Jesus! There was Mary Magdalene—and the other Mary—and Martha! And he was seen in public with the woman of Samaria! Moreover, Jesus really loved those women—a fact which no gossip *could* understand.

The relations we *buy* from others are never worth what we pay for them, only what we *take* from others has any real value for us. (One expects this to be thoroughly misunderstood.)

✓ To know people very slightly is the great art of acquaintance, then one can believe of others all of which one's imagination is capable. To know people well means that one must think of them as they are — and few people can survive being known as they really are.

“Liberal circles”: where the men disavow *all* law and the women *use* all laws (social and infernal) to hold the men.

Certainly if we are “nice” to people they will “like” us: in other words, if we do what others want done they will like it. *But it all depends upon what others want done!* We should be indifferent to whether the weak, the lazy, the uncomprehending, the petty-selfish, the stupid, like us or not. We should not *want* them to like, but to admire and respect and even to fear us. ✓

We need approval only from those who demand great things of us. The others *may* dislike or disapprove, one withdraws from them that one may have more to give—one does not withdraw in petty selfishness however.

A man has a right to almost any situation in which he is giving to others; he seldom has a right to those situations in which he receives from others.

SOUL

The soul, like the solar system, is order builded out of chaos. Good: thus becomes

the gaining of an ever greater understanding, control, and direction of the forces within one's self. Evil: is seen to be an organized disorder, systematically at work for its own selfish ends.

People are great in proportion to their ability to follow—instead of dictating to—the soul.

When we “go away” from another it is always spirit and never space that really separates us.

STRONG SOULS

Strong souls do not carry into a new relation the habits of old conditions. Perhaps that is one of the greatest proofs of the power of a strong soul.

Far-seeing souls must be prepared to meet the probable as well as the possible—God help them!

STUPIDITY

Stupidity so often misleads us by being “nice” that we are in danger of not realizing how really pernicious it is.

"Good" people are not any better than other people—they are just stupider, that is all.

Nothing equals the stupidity with which people condemn whatever differs from the average. It is a stupidity even lacking in curiosity and zest for solving a problem.

People who never do anything to have a good time in this world deserve the fate they suffer.

One more of "Life's Little Ironies": To come of a very old family seems to give some women an idea of their own superiority without supplying them with any ability to impress it upon others.

SUCCESS

A successful life too often becomes an *arrested* life. Success means past greatness but when it becomes a goal it means present stagnation: for in order to preserve any situation great sacrifices are necessary—while one is holding one's "success" one is also being held from a new success.*

The great man rises because of his usefulness, success is an incident of his service: the avenue of his contribution to life. The ambitious man rises because he has perseverance and determination and success is the goal of his personal ambition. One is the servant of Life, the other a master of circumstance. One serves mankind, the other serves self.

x TASTE

All the envious old ladies to the contrary, "taste" is not a matter of money but a matter of—*taste*.

TRUST

To trust every one is to be a naïve fool, but to mistrust every one is to be a fool without the redemption of naïveté.

UNDERSTANDING

The most dangerous thing in the world is to listen to others. One may ruin one's whole life in that way. It is only by ob-

*"Now understand me well—it is provided in the essence of things that from any fruition of success, no matter what, shall come forth some thing to make a greater struggle necessary." WALT WHITMAN.

serving others and by knowing how to understand what they do that one is safe with them. This should be taught to the young with the alphabet — especially should it be taught to girl babies.

Never explain! People understand only ~~+~~ what they themselves can see.

A small part of the misery of this world is caused by what happens, the greatest part of the world-misery is caused by our failure to understand what happens.

Asking questions is the most inefficient way in the world to find out anything. Observe and analyze. If one is not capable of doing that one would be incapable of understanding what one was told. Besides, very few people can explain their deepest actions to others, or even to themselves—and then not until long after they have done them.

Small people indulge in small actions which others understand and despise.

Noble natures seek the strength and the self-control to merely *look* at what occurs

until they can understand, nor to form any opinion until they do understand. For nobility strives, ever, to attain that insight which will explain all action as it has its meaning in the life of the soul.

We can find no way to explain human suffering until we have learned how to understand that nothing happens *to* us but all takes place *within* us.

VIRTUE

When people cease to be virtuous in the conventional sense they are beginning to be virtuous from the cosmic point of view.

WEAKNESS

The weak owe a great debt to Christianity—it gave them the only kind of self-respect that the weak may ever enjoy.

Weakness is keen for rules, promises, obligations, and *enforced* methods; only strength dares freedom.

Timidity is always a bad sign—a sign of weakness. Sensitiveness and reserve,

however, are always signs of a superior +
and a powerful personality.

The lack of self-confidence is a flaw in character that brings about a lifetime of tragedy.

One disadvantage of living with the weak is their vindictive mental atmosphere—one has to hear them continually trying to pull every one down.

WILL

Not to any gods, but to his own Will, must man look for all that he attains of the divine.

Will is the “savior” of mankind—incarnate in each man.

WISDOM

Not Love but Wisdom must be the next god of man.

When the eyes of wisdom look into the eyes of “fate” it is the eyes of fate that are lowered.

It belongs to the enduring nature of a saint to love and accept and yield; thru the creative qualities of a god works a wiser and a sterner love.

WOMAN

Woman: almost always looking out for "a living"—seldom attempting *to live!*

The women who do not love men live at the expense of the women who do love them and they do it by slander and by the aid of a blind public opinion!

Woman's "intuition" is amazing—it enables her to ferret out all the facts in a man's life except how completely she is boring him!

Those women who commit mechanical motherhood are too spiritually weak and too spiritually vulgar to be factors in the life of the future.

When one hears a woman speak of enforcing her "rights as a wife" one may know that one has touched the bottom of the abyss of vulgarity.

Woman must be an equal and a mate to man; when she "follows" him she can but follow to his ruin.

Some women "help" a man at the critical time when his best welfare depends upon his ability to win thru without help.

The women who make homes for men and create new life there are the greatest of all women—even "reform" is secondary to that!

Most women know entirely too much to be fascinating and entirely too little to be interesting.

WORRY

It is always bourgeois to worry—no ✓
true intellectual aristocrat knows a suffering less noble than grief.

YOUTH

The young have wisdom unspoiled by "experience."

MISCELLANEOUS

“One must find the grain in things and work with it”—but *what put the grain into things?*

Some seem to contain a great depth of love without affection in it, others an abyss of affection devoid of love. An abyss holds nothing.

The psychologists of the Twentieth Century are saving the Bible for the future.

All personal reaction to what is lovable in others is a matter of character. It either takes the form of love *or hate*.

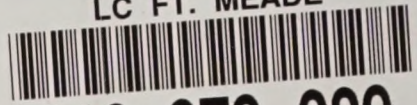
Some people reduce us to such a state of unhappiness that we have nothing left to bind us to them but their kindness to us—a kindness that cannot take the place of all that we need and do not receive from them.

We spendthrifts: when we are unhappy spend too much in order that we may make life more bearable; when we are happy, in order that we may make life more beautiful—and we are *always* either one or the other.





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